

A great Wonder in HEAVEN:

OR,

A lively Picture of the Militant

CHURCH,

Drawn by a divine Pencil.

REVEL. 12. 1, 2.

Discourfed on in a

SERMON

Preached before the Honourable

House of COMMONS, at

Margarets Westminster, on the last

Monethly Fast-day,

January 27. 1647.

By John Arrowsmith; B. D.

John 16. 20, 21.

-----Ye shall be sorrowfull, but your sorrow shall be turned into joy.

A woman when she is in travell hath sorrow because her houre is come; but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world.

L O N D O N,

Printed by R. L. for SAMUEL MAN dwelling at the

Swan in Pauls Church-yard, 1647.

A FULLY ILLUSTRATED  
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Qui ut nobis posterisque consulerent  
Se per sexennium prodegere,

*Concinnculam hanc qualemunque*

(Intra cujus ambitum CHRISTI Sponsam  
Mariti sui radiis coruscantem,  
Mundi tum illecebras tum minas calcantem,  
Evangelicam veritate redimitam,  
Laborantem tamen, & puerperarum more  
Periclitantem cernere est)

*Coram ipsis habitam,*

Avidisque nuper exceptam auribus,  
Oculis propitiis perlustrandam,  
Si quando negotia deferbuerint,

*Perquam humiliter*

OFFERT

D. D. Q.

Ad obsequium illis in DOMINO pro virili  
exhibendum paratissimus

*Joannes Arrowsmith.*



*Die Mercurii, 27 January, 1646.*

**O**Rdered by the Commons assembled in Parliament:  
That Sir *Anthony Irby* do from this house give thanks  
unto Master *Arrowsmith* for the great pains he tooke in his  
Sermon he preached before the House of Commons on  
this day, at *Margarets Westminster*, and that he doe desire  
him to print his Sermon, wherein he is to have the like  
priviledge in Printing of it, as others in the like kinde usu-  
ally have had.

*Hen. Elsyng, Cler. Parl. Dom. Com.*

**I** Appoint *Samuel Mar* to Print my Sermon,

**JOHN ARROWSMITH.**

*Errata*

*Pag. 4. lin. 4. for came r. come in some. p. 17. lin. 13. for in r. through ibid. lin. 14. for of r. with p. 19. lin. 12. for word r. words. p. 27. lin. 8. v. Apostolicall for A-  
postaticall in some few copies. p. 34. l. 19. for doct r. list ibid. l. 14. for 65 r. 66.  
• l. 18. for childe r. children. p. 37. l. 9. for which r. with p. 37. v. wrangling.*



A

# SERMON

Preached before the Honourable  
House of COMMONS at their  
late Solemne Fast.

REVEL. 12. 1, 2.

*And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.  
And she being with child, cried, travailing in birth, and pained to be delivered.*

**T**He new Testament which exceeds the old in many respects, may not be thought to come short of it in any essentiall, or integrall part; that is made up of Histories, Psalms, Dogmaticall, and Prophetical passages, none thereof are wanting in this. Its Historians are the Evangelists; Its Psalmists, Mary, Zachariah, and Simeon whose Songs are recorded in the first and second of *Luke*: Its dogmaticall Writers, those that penned the severall *Epistles*; Its Prophet *John*: who

B in-

indeed was all four. For ye have Evangelicall Histories in his Gospel: Dogmaticall truths in his Epistles, and besides sacred Hymnes (as that of the four and twenty Elders, Chap. 5. and that of Moses and of the Lambe, Chap. 19.) Propheticall Visions every where throughout his Apocalypse. This is my Text is none of the least. *There appeared a wonder in heaven, a woman clothed with the sun,*

Exod. 3. 3, 5.

While the bush burned with fire, and was not consumed: *Moses* turning a side to see this great sight, was called upon to put off his shoes before he approached. That which is here held forth is a wonder, a great wonder; and *that in heaven*, your looks speak a desire to see it: But let me tell you, Honourable and Beloved, the view will neither be full, nor comfortable, unlesse ye put off earthly wisdom and carnall affections. That being done, *Come and see.*

The words are veiled with some obscurity, by reason of variety of metaphors: But much of the veil will be taken off, by a right discerning of the scope, which is briefly this, to represent the Church of Christ in her Militant state, especially during the Primitive times.

1. The Militant Church, which is elsewhere compared to such things as are weak in themselves, and in danger to be ruined, as to a ship tossed with tempests, to a vineyard exposed to wilde beasts, and to a flock of sheep among wolves; is here upon the same grounds represented by a woman in travel. Her appearing indeed was in heaven; for reasons to be hereafter specified, but that which she was designed to signifie, is not the state of the Church triumphant (for there is no travail, no crying out)

Isa. 54. 15.  
Psal. 80. 13.  
Math. 10. 16.

(in heaven) but as militant here below, chiefly in  
 this age after the Word was made flesh. So In-  
 terpreters not a few. One passeth it with a *Certum est*,  
*Uine* (sayth he) 'tis certain, that the first begotten  
 Church of Christ is here meant. The Woman (sayth  
 another) is the Apostolicall Church. A type of the  
 Church which was new-borne under the New Testa-  
 ment. So a third. An excellent picture of the childe-  
 bearing Primitive Church. So a fourth. A fifth ex-  
 tends the representation to the first six hundred years,  
 from the birth of Christ to the rising of Anti-  
 christ.

*Certum est mi-  
 bi hic agi de  
 Ecclesia primo-  
 genita, &c. At-  
 casar in loc.  
 Forbes.  
 Parvus.  
 Mede.*

*Typus est mu-  
 lier, hac partu-  
 riens Ecclesie  
 Christi nascent-  
 is & adolescen-  
 tis, qualis fuit  
 ante ortum An-  
 tichristi primis  
 600 annis inde  
 à Christi nata-  
 libus ad ortum  
 usque bestie,  
 Riccard. in  
 Apoc. p. 416.*

Having thus set up a light in the porch, let us now  
 enter in at the doore of this magnificent building:  
 wherein we shall finde the apparition layd before us,  
 first, more generally, as a great wonder in heaven,  
 secondly, more distinctly, as a woman, described two  
 wayes,

By her rare perfections, which are three,  
 Being clothed with the Sun,  
 Having the Moon under feet,  
 Having a Crown of twelve stars upon her head.

By her weake and perillous condition, in that be-  
 ing with childe she cryed, travelling in birth, and pained  
 to be delivered.

I begin with that which first offers it selfe, inten-  
 ding to proceed to the rest in order as they lye in the  
 Text.

There appeared,  
 It hath alwayes been the custome of God to ma-  
 nifest himself in speciall maner to speciall favourites.  
 Manasse was named *Fedidiah*, because the Lord loved  
 him, and to him the Lord appeared thrice; Daniel a man

*2 Sam. 12. 25.  
 1 Kings 11. 9.  
 Dan 9. 23. &  
 Chap. 10. 11.*

John 20. 1.

greatly beloved, and upon him visions were multiplied; *John the Disciple whom Jesus loved*, and to him there appeared great wonders in heaven.

1 Pet. 4. 14.

When his favourites came to be sufferers for his name, he is then wont to visit them more then at other seasons. The Spirit of Christ is with his Saints all times, but in such cases the Spirit of God and of glory resteth upon them, as Peter speaks, that is the Spirit of God in a more glorious way. This was *Johns* case. We have his experiment registred here, Chap. 1. ver. 9, 10. *I John who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ, I was in the Spirit on the Lords day.* 'Tis thought that all contained in this book was revealed to him on that one day. Who ever spent a Sabbath so well? who ever had so many discoveries in so short a time? how was his punishment sweetned herewith, and his *Patmos* turned into a paradise? How excellent is thy loving kindness O Lord! how glorious are thine influences upon suffering Saints! what Psalmes doth *David* indite in the cave! what Epistles doth *Paul* write in the prison! what apparitions doth *John* see in a desolate Island? there appeared

English Annotations  
on Revel.  
4. 1.

See the title  
of Psal. 57. &  
of Psal. 142.  
Ephes. 4. 1.  
Philem. 9.

Psal. 37. 3.

*A great wonder.*  
The more light some any thing is, the more glorious; the more glorious any thing is, the more wonderfull. Glorious things are spoken of thee, O thou God, sayth the Psalmist, of the Church: which is therefore a great wonder, because all the Luminaries of heaven concur to the making up of the glory thereof; and that in a posture suitable to the stations they hold

hold in the firmament. There the highest lights are the stars; the lowest the Moon, the Sun in the midst. So here; the stars are allotted to the Churches head, the Moon to her feet, the Sun to those parts of the body that are between both. She is all over glorious, and consequently altogether admirable, because light-ome all over; for her head is crowned with stars, her body apparelled with the Sun, and she hath the Moon for her footstool, so as to tread in paths of light.

If any here discern no glory in the Church to be wondred at, but say of her, as they of Christ, *Isa. 53. 2.* *he hath no form or comlineffe; and when we shall see her, there is no beauty that we should desire her:* it is not for want of light in her, but of spirituall sight in them. A skilfull painter, to an ignorant man that wondred at his gazing so much on a curious peece, sayd, Friend; *Amicos oculos haberes*, hadst thou myne eyes, thou wouldst be ravished with the sight of this picture as I am, and instead of wondring at mee, fall a wondring with me. So, if wee had the eyes and spirit of *John*, the Church of Christ would appear a great wonder to us, as it did to him.

*A great wonder in heaven.*

We read of a door opened in heaven, and of a call that *John* had to come up thither, *Chap. 4. 1.* That was the Scene of all his Visions; there did this great wonder appear to his mentall eyes. And well it might, seeing, the Church (whose hieroglyphick it is) hath her originall from heaven, her tendency to heaven, her conversation in heaven, and her dependance upon heaven.

1. Her originall from heaven. *Except a man be born new* (which may be rendred from above) *he shall not see*

see the kingdom of God, *John 3. 3.* Converts are all born of God, *John 1. 13.* and *Jerusalem*, which is above, is the mother of them all, *Gal. 4. 26.* *Mihi patria Caelum* may be the motto, of every Saint during his pilgrimage in the World, *Heaven is my Country*, there I was born, and I am returning thither, which is the new thing.

Zanchy being himself stricken in yeers, & writing to *Sturmius* then a decrepit old man, hath these words. *Tempus iam est, ut ad Christum & Caelum a terra properemus; scientes nos ibi propediem cum Domino futurum.*

2. Her tendency to heaven. Those Martyrs and Confessors, *Heb. 11. 14, 16.* declared plainly that they sought an heavenly country. All Saints, as Saints, naturally move to this centre of rest; and because their motion is naturall, it commonly proves swiftest at last. As the approaches of a needle are so much the more quick by how much it draws neerer to the loadstone, and rivers run with a stronger stream, when they are about to empty themselves into the Ocean whence they came: so true beleivers, when their bodies smell most of earth (as towards death they are wont to doe) have the strongest sent of heaven in their souls.

3. Her conversation in heaven, *Phil. 3. 20.* *etiam nunc in ipso*, the phrase imports their living and trading as denizens of heaven, there being governed by the locall statutes, and municipall Laws of that City; their conversing with God in Christ, and having fellowship with the Spirit here below: whence it is that when death comes, the godly are sayd to change their place, but not their company.

4. Her dependance upon heaven, knowing as he doth that every good and perfect gift is from above, *James 1. 17.* she accordingly expects from thence supplies of grace to help in every time of need. When the German Princes in a Diet at *Norimberg* had framed



main Decrees against the Protestant cause; Luther comforted himselfe and his Patron the Duke of Saxo-  
ny to whom he wrote, with this weighty considerati-  
on, That the Princes at *Norimberg* had concluded one  
thing in that businesse; but God had decreed another  
in heaven; and the Counsell of the Lord that should  
stand.

*Seiat celsitudo  
vestra, & nihil  
dubitet, longe a-  
liiter in celo,  
quā Norimber-  
ge de hoc nego-  
tio conclusum  
esse. Videbimus  
enim eos qui se  
iam putant E-  
vangelium to-  
tum devorasse  
nondum Bene-  
dicite absoluisse  
Scult. Annal.  
Decad. i. p.  
106.*

Let us now proceed to shew more distinctly, what  
this great wonder in heaven was, viz.

*A woman.*

a married woman. That's the importance of  
the word in other places, as in *Chapter 21* of this book  
*Revel. 9, Come hither and I will shew thee the bride, the  
Lamb's wife*, &c. *ἀπὸ τοῦ ἁγίου πνεύματος*. Yea the very  
denoty of the allegory requires it should be so taken  
here, because we finde the woman with childe, and in  
her travell. Being so taken it imports a mystery; one  
of the greatest in all Divinity, viz. the Churches re-  
lation to Christ as her husband. *Paul* who was well  
skild in Gospel-secrets (to which the depths of other  
Sciences are but shallows) gives the title of *great* only  
unto two Evangelicall mysteries: that of our Saviours  
 incarnation, *1 Tim. 3. last. Without controversie, great  
is the mystery of godlinesse, God manifest in the flesh*, and  
that of the Churches marriage to Christ. *Ephes. 5. 31, 32  
This same cause shall a man leave his father and mother, and  
shall be joyned unto his wife, and they two shall be one  
flesh. This is a great mystery, but I speake concerning  
Christ and the Church. That which was one of Paul's  
great mysteries, might well be part of John's great  
wonder. But I forbear to enlarge upon't, because I  
hasten to a discovery of this womans rare perfections;  
the first whereof is her being*

*clo-*

*Clothed with the Sun.*

That which some *Platonists* say hath savour in  
*Lumen est umbra Dei, Deus est lumen luminis.* The  
 light is but the shadow of God, God is he that  
 lighteneth light it selfe. Now of all visible lights there  
 is none so radiant as the Sun: Scripture according  
 styleth God a Sun and a shield, *Psal. 84. 11.* and Christ  
 is called the Sun of righteousness, *Mal. 4. 2.* He it is,  
 and no other person or thing, whom we are to under-  
 stand by the Sun in my Text. The resemblances are  
 many. Christ and the Sun agree.

1 In point of Sovereignty. The Sun is the Prince  
 of Planets, a body so glorious that all admire, many  
 adore it for a God, because they see more Majesty in  
 it, then any thing else that can be seen. Whence it is  
 that the idolatrous *Chaldeans* (as *Bodin* observes) gave  
 it the name of *Baal* a Lord; whereas the *Hebrews*,  
 with whom were the Oracles of God, call it *Shemei*,  
 which signifieth a servant, for so it is to him that made  
 it. Christ tooke upon him the forme of a servant, but  
 is indeed the Lord of all. And as God made the Sun  
 to rule by day, and to diversifie seasons of the year  
 by its approaches and recesses: So hath the Father  
 appointed Christ to be King of Saints; and upon his  
 various aspects depend the Churches Summer and  
 Winter, the soules Spring and Fall, the seed-time of  
 grace and harvest of glory.

2 In point of singularity. There is but one Sun  
 in the firmament, which made that great Conquerour  
 say, *The heavens could neither bear two Suns, nor the  
 earth two Alexanders.* Looke to Christs person, there  
 but one, although there be two natures in him. What  
 the light which was created the first day, did, as it were,  
 assume

*Bodin. theat.  
 Natur. lib. 5.  
 p. 617.*

*Psal. 136. 8.*

*Revel. 15. 3.*

*Plutarch.*

...a star three dayes after, that star and the light  
but one Sun, so when the Word, who was God  
from all eternity, assumed flesh, in fulnesse of time the  
Word and flesh made but one Christ. Looke to his  
office, he is so a Mediatour, as not to admit of any  
partnership in the work. *To us there is but one God, the  
Father, of whom are all things, and we in him; and one  
Lord Jesus Christ, by whom are all things and wee by  
him.* 1 Cor. 8. 6. *One God, and one Mediatour between God  
and man, the man Christ Jesus,* 1 Tim. 2. 5. *Is Christ di-  
vinitie?* saith Paul elsewhere. We may say, is Jesus multi-  
tude? No verily: As but one Sun, so but one Saviour.  
*None but Christ* (as the Martyr cryed) *None but Christ.*

1 Cor. 1. 13.

In point of necessity. When men would ex-  
clude the removall of somewhat absolutely necessary,  
they use to say, this were *Salem & mundo tollere*, to take  
the Sun out of the World. If that were removed, how  
would all beauty vanish, and (as some think) all mo-  
vement cease? The potters wheele (say they) could not  
turn upon earth, if the Sun should not move in heaven.  
To take Christ from a soul, 'tis impotent to all good,  
*Without me ye can doe nothing,* John 15. 5. Were it not  
for the Sun it would be perpetuall night in the world,  
notwithstanding all the torches that could be lighted;  
notwithstanding all the light of the moon and  
stars. It is neither the torch-light of naturall parts  
and creature-comforts; nor the star-light of civill ho-  
nour and common gifts; nor the moon-light of tem-  
porary faith and formall profession, that can make it  
day in the soul, till the Sun of righteousness arise and  
shine there. Once indeed there was a time, when  
things were produced without a Sun; when God, to  
prevent the idolizing of this creature as the only cause

of all fertility, enabled the earth to bring forth on the third day, whereas the Sun was not made till the fourth: But never was there any the least motion since the fall, wherein man could bring forth fruit to God without the cooperation of Christ: *that hath not the Son but hath life; 1 John 5. 26.* can any vitall action be performed but by his grace.

1 Pet. 1. 19.

4. In point of purity. Other creatures admit some defiling mixtures, the sun doth not. It looks filthy, but contracts none. Christ is *without mixture, and without spot*. Such as cast aspersions on him in the dayes of his flesh, calling him glutton, bibber, and friend of Publicans and sinners, did not the good mans part, throwing dirt on the Sun, who none could possibly fasten upon. He came indeed into a sinful world, but as a Physician among his sick patients, to cure them without taking the sickness of them, being armed by his Divinity against infection. He hath an hand even in sinfull acts, *as a sinner* (for in him we move) but not in the sin of them. Shines into the noysome dunghills of hearts with beams of grace, yet continues most pure. He was borne of a sinner, lived and conversed with sinners, dyed with and for sinners, yea as a sinner, had not in him selfe the least sin of his own countenance for.

Acts 17. 28.

5. In point of sufficiencie. There is in the Sun fulnesse of created glory. All the light that had been disperst throughout the great fabrick of the new world for the first three dayes, was gathered together on the fourth into that one body. So is *placetur* *thor* that all fulnesse should dwell in Christ: And the

Col. 1. 19.

graces that shined in the Patriarchs, Fathers  
 prophets of old under the Law, were all to be  
 once in him. The innocence of *Abel*, perfe-  
 ction of *Noah*, obedience of *Abraham*, devotion of  
 chastity of *Joseph*, patience of *Job*, meeknesse of  
 courage of *Joshua*, zeale of *David*, and what  
 many of them excelled in, was an ingredient  
 fulnesse of grace and truth which was found  
 in *Christ*. *Que divi factuatos efficiunt, conjuncti tenet.*  
 of them had the fulnesse of a star, he the suffi-  
 cient of a Sun that filled them all, and had a ful-  
 ness beyond them all. *non solum in mundum sed et in*

point of efficiency. The efficacy of the  
 appears in imparting three things, Light, Heat,  
 Influence. Each whereof is so qualified, as to  
 be the grace of *Christ* in sundry particulars.

1. The Sun imparts light, a discovering  
 clearing, growing light.

Discovering what was hid from our sight before.  
 For we should neither see the Sun it selfe, nor  
 his light in heaven or earth. Without irradiati-  
 on from *Christ* men would for ever continue igno-  
 rant of the only true God, and of their Redeemer, we  
 could not know either our sins or our duties, our  
 losses or our priviledges but for *Christ*. With him  
 we have fellowship of life, and in his light we see light.

2. Guiding. *Psalm 138, 79. The day-spring from*  
*on high has visited us, to give light to them that sit in*  
*darknesse, and to guide our feet*  
*in the way of peace.* The dim light of nature in com-  
 mon people shines a little, but is not strong enough  
 to guide, like that of a glow worm or rotten stick. The  
 light of worldly wisdom and policie in men of great

*Define cur ne-  
 mo videat sine  
 Numine Nu-  
 men mirari, so-  
 lum quis sine sole  
 videt?*

*Pla. 136.*

parts, but prophane spirits shines more strongly misguides, like the meteor, which Philosophers call *Ignis fatuus*, we the Lanternman. There is a third kind of light that shines strongly, and guides too, but the head only, not the feet; I mean that of hypocrites, who contemplate things of God, but reduce not their brain knowledge to practice. Yea a fourth, which guides both head and feet, yet but into a way of formality; namely that wherewith they are enlightened who have a forme of godlinesse, but deny the power of it: whereas this, we are speaking of, does not only shine but guide, not the head only but the feet, and that not into the way of formality, but of faith, which is the only way of peace both with God and with conscience.

3. Cheering. *Eccles. 11. 7. truly light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* How sweet are the discoveries made by Christ to believing souls! what a pleasant thing is it for spiritual eyes to behold the Sun of righteousness, moving and shining in the spirit of a convert, as in its own proper Spheare! Such as are darke are accounted melancholy rooms: well may they be melancholy souls that want the cheering light of Christ. *Blessed is the people Psal. 89. 15. that know the joyful sound; they shall walke, O Lord, in the light of thy countenance.* We may invert it, and say, Blessed are the people, O Lord, that walke in the light of thy countenance; they shall know the joyfull sound: they shall enjoy a continuall jubilee in their hearts.

4. Growing. It increaseth more and more from breake of day, and is in this respect a fit emblem of that grace which Christ communicates to his



thers, the nature whereof is to be growing till it  
to arrive at perfection. That in *Esay 8. 20.* To  
Law and to the Testimony; if they speak not accor-  
to this Word, it is because there is no light (no mor-  
ing) in them, intimates a remarkable difference be-  
between the knowledge of Saints and Hypocrites; the  
former is like the morning light, that shines more and  
more to the perfect day, *Prov. 4. 18.* But evill men and  
deceitfull (as *Paul* foretold) waxe worse and worse;  
whereby it appears that theirs was but an evening  
light, which shines lesse and lesse, till it end in the  
darknesse of darknesse for ever, *Jude 13.*

ד'ד

2 Tim. 3. 13.

In the second place, the sun imparts Heat, a melt-  
ing, inflaming, quickning heat.

Melting. When the surface of the water is glaz'd  
with ice, the Sun-beams dissolve it. The grace of  
Christ hath a like operation upon frozen hearts;  
which are never truly melted into contrition but  
by Evangelicall beams. The Law, like a hammer,  
may breake ice in peeces; but what remaines is  
still: the Gospell dissolves it into water; 'tis  
no longer ice then. *They shall look upon me whom  
they have pierced; and they shall mourn,* *Zech. 12. 10.*  
No such kindly mourners, as they that have hearts  
heated with Christs heat, and heated with sense of  
Christs love. Shee in *Luke 7<sup>th</sup>*, the end, who had  
been forgiven her, loved much, and wept much.

Inflaming. The Sun-beams falling upon a burn-  
ing glasse create a fire. So doth the Spirit of Christ  
(who is therefore called a spirit of burning, *Isa. 4. 4.*)  
when hee falls upon the spirit of man. *Did not our  
hearts burn within us, while hee talked with us by the  
way, and while hee opened to us the Scriptures?* *Luke*  
last

Subito tanta de  
me suborta fi-  
ducia, & infusa  
letitia est, ut  
visus sim tan-  
quam unus ex  
illis beatis esse.  
O si durasset!  
Iterum, iterum-  
que visita me  
Domine saluta-  
ri tuo. Bern.  
Serm. 23. in  
Cantic.

last, 32. The burnt child, wee use to say, dreads  
fire: but there is a fire, which whosoever hath  
felt, will long to be burnt again. Bernard having  
been well warmed with the consideration of that pa-  
sage, Psal 32. 1. *Blessed is hee whose transgressions  
are forgiven, whose sin is covered*, professeth hee was se-  
ized upon with unspeakable joy, and assurance of his  
own share in that blessednes, after the feeling where-  
of he cries out, *O si durasset!* I would to God it had  
been continued. Lord, do thou visit me so again  
again with thy salvation.

3 Quickning. Some creatures have no other  
ther, but the sun, nor other mother but the flame.  
This perhaps is one reason why the sun is compared  
to a bridegroom, Psal 119. because his beams are pro-  
lificall. The grace of Christ is so much more,  
last Adam was made a quickning spirit, 1 Cor. 15. 45.  
her that hath the son hath life, 1 John 5. 12. yea  
double life (for no lesse will serve his turne the one of  
righteousnesse, all being naturally dead in law  
reason of guilt, the other of holinesse, all being  
dead in sins and trespasses, till quickned by him, the  
end of, whose coming was *that we might have life*  
*& that we might have it more abundantly*, Joh. 1. 9.  
A third thing, which the Sun communicateth  
its influence, the strength, and universality where-  
are considerable here, we have an imitation of both  
Psal 119. 43, 6. *In the heavens hath God set a taber-  
nacle for the Sun*, which is as a bridegroom coming out  
of his chamber, which joyeth as a strong man to run his  
race. His going forth is from the end of the heavens,  
and his circuit unto the ends of it: and there is nothing  
hid from the heat thereof.

It is a strong influence, as may be evidenced by the sun concealing of such solid bodies, as gold and precious stones are, in places that are so remote from his owne sphere. Were not the influence of Christ exceeding forcible, how could it possibly rectifie crooked, purifie filthy, soften hard, and raise dead souls, as it useth to do, all on the sodain? 'Tis true indeed, that the operations of his grace are incomparably sweet; but it is no lesse true, that they are verithall incomparably strong. To make use of the Psalmists Metaphores, Our Lord Jesus, in respect of the former, may be said to come as a bridegroom out of his chamber, clothing himself with all sweetness of carriage on his wedding day; of the latter, to come as a strong man to run a race, beating down whatsoever opposeth him in the way.

*Fortiter, sed  
suaviter.*

'Tis universall. No visible creature but shares more or lesse in the benefits of this influence. So Christ being *the light that lighteth every one that cometh into the world*. John 1. there is no man but partakes of this goodnesse in one kind or other, though with much variety in the successe. For as the sun hath different operations upon different objects, e. g. warming and clay, softning the one, hardning the other; watering and a road, increasing the whollomnesse of the one, the poison of the other: so upon severall men within the pale of a visible Church, Christ wrought to all hath severall works. Some are made softer, some harder, the spirits of some are sweetened by the Ministry of the Gospell, of others embittered. One, with the *Amalekites* servant refreshed by David, becomes instrumentall against the enemies of his refresher: Another, with the snake in the

1 Sam. 30. 13.  
15.

the fable, warmed by the husbandmans care and compassion, becomes an enemy to the author of the warmth; turns apostate, and falls to stinging Chast in his members so much the more, by how much he was the more enlightened with common grace.

You have had enough, and (I hope) not too much of this metaphoricall sun in the text: see now what regard the woman is sayd to be clothed therewith. Surely because the Lord Jesus Christ is of the same use to his Church, that apparell is of to the body of man. It serves for covering, shelter, and ornament. In like manner.

1 Christ covers the Church with his graces. I will greatly rejoyce in the Lord, my soule shall be joyful in my God: for he hath clothed me with the garment of salvation, hee hath covered mee with the robe of righteousness, Isa. 61. 10. That which Iob speaks of himselfe in a naturall, is true of him and all men in a spirituall sense, naked came I into the world, and there is none but continues so till he come to be apparell'd by Christ, who therefore adviseth the Church of Laodicea, to buy of him white raiment, that shee might be clothed, Revel. 3. 18. Paul having exhorted the Romans to walke honestly as in the day, in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envie, instead of adding put on temperance, chastity, and such other graces as have in them a contrariety to the fore-mentioned sins, chooseth rather to say (as a late interpreter observes) put yee on the Lord Iesus Christ, because he is the only fountain of all grace, and without the putting on of his righteousness first by an hand of faith, ours will never exceed that of Philosophers and Phari-

Rom 13. 13, 14.  
Induamur Christum, dixit, potius quam induamus temperantiam, &c.  
quia nisi Christum ipsius, iustitiam nobis imputatam per fidem primo loco arctissime amplectamur & retineamus, ut ex hoc fonte virtutem adrecte agendum hauriamus, iustitia nostra non superabit philosophum aut Phariseorum iustitiam, &c.  
Dicson in loc.

yea because even when the Spirit of God hath  
enabled us to good, we have need of Christ to hide  
the deformity of our best performances.

Christ shelters the Church by his merits from  
the wrath of God, as apparrell doth our bodies from  
the cold and injuries of the weather. Iesus is he *which*  
*covered us from the wrath to come*, 1 Thes. 1. last.  
and therefore desires to be found in Christ, Phil. 3. 9.  
as one would to be found in his clothes, when a bite-  
ing frost comes, which if he were naked, would pinch  
to death. Christ is so beloved of God, and God  
is so well pleased with Christ, as in him to love, and  
in him to be well pleased with all his members; even  
that whole mysticall body whereof he is head.

Christ adorne his Church, putting upon her a  
countenance far beyond that of other Societies spoken  
of Ezek. 16. 14. *Thy renowne went forth among the*  
*nations for thy beauty; for it was perfect through my*  
*countenance which I had put upon thee, saith the Lord God.*  
The excellencie of *Jacob* by which God swears,  
Gen. 28. 7. is not to be understood of the Temple at  
*Jerusalem*, as some would have it, for God useth not  
to beare by creatures (that were to practice what  
he hath forbidden us) but by himselfe, Heb. 6. 13.  
and therefore expounds it of Christ, whose  
grace is the same with the Fathers, and who is in-  
deed the Churches excellencie. He it is that makes  
the *Kings daughter* to be *all glorious within*, Psal. 45.  
and renders a poore Saint in his russet, fuller of bra-  
very then a prophane son of *Belial* in his scarlet: one  
of our souls being apparrelled with Christ himselfe,  
 whilst the others is clad only with the rags of the first,  
 and robes of the second *Adam*.

*Per excellenti-  
am Iacobis. e.  
Christum, in  
quo gloria nostra  
est. Iun. in loc.*

I go on to another rare perfection of this woman which is her having

*The Moon under her feet.*

In explication whereof, I shall follow the stream of Expositours, who (some few only excepted) make the moon here an emblem of the world; and not finally, seeing it is

1 Full of spots, Inſomuch as the Saints, whose main care is to be found of God in peace without spot or blameless, 2 Pet. 3. 14. finde it a very difficult matter and an high point of Religion, while they walk and converse in the world, to keepe themselves unspotted from it, Jam. 1. last. The heirs of heaven come to be maculated more or lesse, notwithstanding their watchfulness. As for worldlings (whose spot is not the spot of Gods children, Deut. 32. 5.) no Leopard is unspotted then they. Can the Ethiopian change his skin or the Leopard his spots? then may yee also do good who are accustomed to doe evil. That beast (they say) though it be dead, will appear spotted still, the spot inhering in its flesh, as well as its skin. Such are these men without and within, in conversation and in heart, all over full of spots.

Ier. 13. 23.

Hence it is that Horace calls the Moon *Diva triformis* & Virgil mentioneth *Trigeminamque Heccaten*, tria virginis ora Diana.

Eccles 27. 11.

2 Subject to many changes, never continuing long in a shape, sometimes an horned, sometimes halfe, and sometimes a full moon. So the world in stage of vicissitudes, constant only in its inconstancy. *The fashion of this world passeth away*, 1 Cor. 7. 31. It never long in one garbe. As soon may the moon be suited with a coat that will alwayes fit it, as the world with any accommodation that will alwayes give content; with any condition that will alwayes last. *The fool changeth as the moon*, sayth the son of

Syrach.



And as worldlings are changlings, so the  
it selfe passeth away, and the lusts thereof,  
John 3. 17.

The cause of many diseases, especially of the  
falling-sicknesse. Scripture speaking of such as were  
troubled therewith, calls them *ελαυνόμενοι* Lunaticks  
moon-struck, Mat. 4. 24. The symptomes of fal-  
ling sometimes into the fire, sometimes into the water,  
tearing, foaming, gnashing, exprest by the Evan-  
gels, clearly shew what disease the man had of  
whom his father said *ελαυνόμενος*, Mat. 17. 15. The  
disease in like manner renders the soule apt to be trou-  
bled with a spirituall falling-sicknesse, nothing expo-  
sing men to apostasie more then worldlinesse. *Demas*  
*(with Paul)* hath forsaken me, having loved this pre-  
sient world, 2 Tim. 4. 10. and again, The love of money is  
the root of all evill, which while some coveted after,  
they have erred from the faith, 1 Tim. 6. 10. Many  
seeing the world would fall out with them, fall off  
from God. *Spira* revolted, meerly in hope to pre-  
serve his estate, and so lost himselfe.

But why is the moon sayd to be under the wo-  
mans feet: that must now be our next enquiry.

The phrase imports victory over, and contempt  
of persons or things. Thus in Psal. 47. 3. He shall sub-  
due the people under us, and the Nations under our feet.  
You know how the five Kings were used by *Joshua*;  
how *Tamierlane* served *Bajazet*, and what was pro-  
phesied of Christ, Psal. 110. 1. The Lord said unto  
my Lord, Sit thou at my right hand untill I make thine  
enemies thy footstool. So as the womans having the  
moon under her feet, seems to imply the Churches  
being enabled by Christ, to overcome and trample

Mark 9. 17.  
Luke 9. 39.  
*Vide hac de re*  
*Sealt. Exercit.*  
*Evangel. l. 2.*  
*cap. 12.*

*Iosh. 10. 24.*

upon the Elements, the Affronts, and the enjoyments of this world.

*As the Comment.  
Apocalyp. p.  
163.*

*Idem p. 161.*

I The elements of the world, spoken of *Gal. 4. 3.* which one of great insight into this mysticall booke of the Revelation, understanding both of Moyses call ceremonies and of heathenish worship, makes account that the clause in my Text which we are now discoursing of, relates to that victory which the Primitive Church got over both; in that shee, not only saw the abolition of legall ceremonies (which, *Gal. 4. 10.* he, might well be signified by the moon, seeing all the feasts of the Jews, and whole course of their Ecclesiasticall year depended upon and were regulated by the motion of that Planet) but also the extirpation of those Idols, which the heathens formerly worshipped. For then did *Satan fall down like lightning from heaven, Luke 10. 18.* he fell from being adored as God, to being slighted as an Impostor, yet abominated as a wicked spirit. Then was fulfilled that which is written, *Revel. 12. 9. The great Dragon was cast out, the old Serpent, called the Devill and Satan, which deceived the whole world, he was cast out into the earth, and his Angels were cast out with him.* Yeather was that promise in part fulfilled, the language whereof hath great affinity with the phrase in my Text, *The God of peace shall tread Satan under your feet shortly, Rom. 16. 20.*

*Rom 5. 3.*

2 The affronts of the world. The Church got these under her feet, when she gloried in tribulation, was above her persecutors, and had patience to endure as much as their malice and cruelty could inflict. *1. Cor. 13. 12.* pleasure (sayth Paul) in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christs sake.

When I am weak then am I strong, 2 Cor. 12. 10. The Apostles rejoyced that they were counted worthy to suffer shame for the name of Christ, Act. 5. They in Heb. 10. 34. tooke joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. Laurentius the Martyr when they layd his body upon a gridiron with a purpose to broile him to death, is reported to have sayd, I have alwayes longed for such cheere as this: To mee these very flames are cooling, and refreshments rather then torments. Gordius desired his Executioners not to grudge him overmuch happiness, telling them, that the more they tormented him, the more G O D would reward him.

*Haec ego epulas  
semper optavi.  
Ista flamme  
mibi refrigeri-  
um praestant.  
Nolite mihi be-  
atam spem invidere.  
Quanto plus  
tormentorū  
acceserit, tanto  
plus referam  
praemiorum.*

3 The enjoyments of the World. 1 John 5. 4. Whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, even our faith. Carnall reason paints the things of this life, and sets them out in beautifull colours; but faith washeth off the complexion, and then their deformity appears. Those Christians in the primitive times that layd their estates at the Apostles feet, had first got them under their own; learnt to trample upon, and to have a low esteem of them in their most serious thoughts. Take the goodliest things in the world, there have been some in all ages found, that were above them. One of the Fathers will not allow temporall riches the name of *Goods*, but accounts it enough if wee forbear to call them evils. Another thinks him too dainty for a Christian, that desires pleasure on this side heaven: too foolish, that ima-

*Satis si non dic-  
entur malum,  
vix. Hieron. in  
Ephes. 4. 28.  
Delicatus es  
Christiane, si in  
saeculo volupta-  
tatem concupis-  
cis, imo nimium  
sultus, si hoc  
existimas vo-  
luptatem, Ter-  
tul. de Spectac.  
c. p. 28.*

gines

*Distum Basilii  
in eius viri.*

gines carnall delights to be reall pleasures. A third being tempted with preferments to a revolt, said, Offer them to children, not to Christians: As for me, I can part with life, but not with truth. Many such instances there are, wherein yee may cleerly discern the Moon under the womans, the World under the Churches feet.

Her third and last perfection follows, to wit, having

*Upon her head a Crown of twelve Stars.*

That is, holding fast the pure doctrine of the Gospell, first preached by the twelve Apostles, and after them by succeeding Ministers, which is as a Crown on the Churches head.

So as here three things are to be made out.

First, That the Apostles are here meant, and such faithfull Ministers as succeeded them not excluded. The number exprest points us directly to the Apostles, who are often called *the twelve* in Scripture. There were no more chosen at first, *Luke 6.13.* and when *Judas* was faine from his Apostleship, *Matthias* was substituted in his roome to make up the number: yea though there was a superaddition of *Paul* and *Barnabas*, yet, in memory of the first election, they are still spoken of as twelve, long after that, in the Apocalypse. I will not trouble you with discoursing of the twelve stones taken up out of the midst of *Jordan*, the twelve Spies sent out to search the land of *Canaan*, the twelve Oxen under the brazen Sea, the twelve Lyons that supported *Solomons* Throne, the twelve Officers appointed by him to provide for his household, all which are by some made types of the twelve Apostles. Neither will I insist

*Vide Molinai  
Vates l.2. cap 4*

upon that notion which *Hierom* presumes to be unquestionable, and sets a *nec dubium est* upon, viz. that those twelve wells of water, and seventy palm trees at *Elim*, *Exod. 15. last*, did undoubtedly prefigure the twelve Apostles and seventy Disciples. It may perhaps be worthy of more consideration, that as the Jewish Church had twelve Patriarchs, from whom the twelve Tribes of *Israel* descended; so Christ ordained twelve Apostles to be as fathers of his *Israel* under the Gospel, the Christian Church: And that the Spirit in *Revel. 4. 4.* where mention is made of twenty foure seats, and twenty foure Elders sitting upon them, alludes both to the twelve Patriarchs and the twelve Apostles, which put together make up those twenty foure, by whom the whole Church under both Testaments is represented. It appears by what hath been sayd, that the Apostles were certainly meant in this place. The reason why I conceive other Ministers not excluded, is because the Angels of the seven Churches are called stars, *Revel. 1. last*, as well as the twelve Apostles here. Which is the second thing to be cleared, viz. That the Apostles and all faithfull Ministers are like stars. Wherein I dare easily to be large, seeing they and the stars resemble each other in many things. But I will content my self with a few.

As the stars are heavenly bodies shining; but with a borrowed light, so the Apostles of old were, and all godly Ministers ever since have endeavoured to be men of an heavenly conversation, heavenly men and heavenly Angels, as *Paul* was styled by *Chrysostom*. They shine as lights in the world, acknowledging all the light they have to be derived from Christ, as the

*Nec dubium est quin de 12 Apostolis sermo sit, de quorum fontibus derivatae aquae totius mundi scitatem rigant, &c. Hieron.*

the Sun, of whose fulaesse they all receive. That which one of the German Divines made his Motto, fully speaks every one of their hearts.

Dan. Cramerus.

*Nil scio, nil possum, nil sum quoque, quod tamen esse scire, & posse aliquid dicor, id omne Dei est.*

They are most ready to professe that of themselves they know nothing, can doe nothing, are nothing that good is: and that whatsoever good they are, or do, or know, they owe it wholly to the free grace of God in Christ.

\* *Asne quasi*  
*ἀσας, Ετι-*  
*mol.*

2 As the Stars are in continuall motion for the good of the Universe: so were the Apostles for the good of the Church. Paul ceased not to warne every one night and day with tears. Acts 20. 31. went from Jerusalem round about to Illyricum, preaching the Gospel. Rom. 15. 19. Succeeding Ministers have accordingly in their places acquainted themselves with continuall labours; which Scripture calls upon them for. Cry aloud, spare not, lift up thy voice like a trumpet, Isa. 41. *Durante pugna non cessat tuba*; the trumpet must be sounding all the while the battle is in fighting. Now there is no end of the Christian Warfare, and therefore none of the Ministers pains. The Church is Gods husbandry, 1 Cor. 3. 9. her Ministers his husbandmen. *Redit agricolis labor actus in orbem*. The husbandman hath never quite done his work; but the end of one task is still the beginning of another. So it fares with painfull Ministers. One while their employment is instructing poor ignorant souls, then are they like Stars that shine in a cold Winter night. Another while convincing gainsayers and Hereticks, then are they like those stars in their courses that fought against Sisera, Judg. 5. The most benigne



Constellation is not more promising to the World,  
than their Associations are unto the Church.

As the stars are said to differ one from another in  
1 Cor. 15. 41. So the Apostles excell'd other  
Ministers, in the universality of their commission,  
the immediatnesse of their call, the infallibility of  
their doctrine, together with many other priviledges.  
And among succeeding Minilters there hath been  
found very great difference in regard of their parts,  
gifts, and graces; such as there is among Stars of the  
first, second, and third magnitude, *Melancthon* speak-  
ing of the Divines of his age, said, *Pomeranus* is a  
Grammariar, *Ia Logitian*, *Iustus Jonas* an Oratour,

but *Martin Luther* is all  
these; a miracle of men,  
and one that penetrates the  
heart in whatsoever hee  
speaks, or writes. *Beza*  
comparing the three fa-  
mous Ministers of Geneva,  
saith that *Facellus* excelled  
in fervency, *Viretus* in E-  
loquence, *Calvin* in Sen-  
tentioufnesse: and that the  
concurrence of these en-  
dowments in any one man  
would have rendred him a  
compleat Evangelicall Pa-  
stour.

a *Pomeranus* est Grammaticus & verborum vim  
explanat; ego sum Logicus, manifesto contextum ve-  
rum, & argumenta; *Iustus Jonas* est Orator, co-  
piose & ornate disserit, sed *Lutherus* est omnia in  
omnibus, est miraculum inter homines: quicquid  
dicis, quicquid scribit, id in animos penetrat, &  
mirificos relinquit aculeos in cordibus hominum,  
*Melch. Adam* in vita *German. Theolog.* p. 170.

b Sane iucundissimum erat spectaculum, tres istos  
tantos in Ecclesia Dei viros, usque adeo in opere  
divino consentientes, usque diversis donis floren-  
tes cernere & audire. Excellebat quidam animi  
magnitudine *Facellus*, cuius vel audire absque  
tremore tonitrua, vel ardentissimas preces perci-  
pere nemo posset, quin in ipsum pene celum sub-  
vheretur. *Viretus* facundia suavitatem sic ex-  
cellebat, ut auditores ab illius ore necessario pen-  
derent. *Calvinus* quot sonabat verba tot gra-  
vissimis sententiis auditoris mentem explebat, ut  
sepe mihi in mentem venerit, perfectum quodam-  
modo videri posse pastorem, qui ex tribus illis esset  
constitutus. *Beza* in vita *Calvini*.

The third thing which I am to cleeris, That Evan-  
gelicall doctrine is as a crowne to the Church of  
Christ. The prudent are crowned with knowledge, saith  
Solomon, Proverbs 14. 18. Now there is no know-

ledge saving, but this of Evangelicall truth, therefore no such crown as that. 'Tis our Saviours counsell to the Church of *Philadelphia*, Revel. 3. 11. *hold that fast which thou hast, that no man take thy crown.* Some false Apostles, it should seem, had been tampering with this Church, Christ commends her for keeping the word of his patience, ver. 10. 10. the Gospel, which declares the sufferings of Christ, and excites to patience by his example: whereupon he adds the fore-mentioned word of advice. It would save much labour in debating one of the Arminian points, if the place might be interpreted (as for once I know it may) to this sense. "As if he had said, "O *Philadelphia*, keepe that truth, which hath been taught by those that planted thee at first. The truth is thy crown, let no man take it from thee, "not tyrant rob, no seducer cheat thee of it. A crown, "thou knowest, is the most principall ornament: "take it from me, evangelicall truth is the most principall crown.

I beleeve you expect some application of what hath bin already delivered, before we close with the second verse, and will therefore briefly infer somewhat, first from the whole vision, then from the womans severall perfections, and lastly from the order of those perfections.

1 Inferences from the whole vision. Which are two.

1 That besides the naturall, there is a spirituall use to be made of all the creatures. The Sun here points to Christ, the Moon to the World, the Stars to the Ministers of the Gospel. Mans soule is an Alembick, in which when the creatures are hid the

many herbs, if there be any fire of devotion with many sweet meditations may be distilled. Naturall hearts are apt to make a sensuall use of divine things: but spirituall hearts have an art of making some uses even of naturall things, which we should doe well to learn.

3 That the Whore of *Babylon* differs much from the woman in my Text; the Apostaticall Church of *Rome*, from the Apostolicall Church of Christ: As not being clothed with the Sun, but with outward pomp, *Revel. 17. 4. She was arrayed in purple, and scarlet colour, and decks with gold and precious stones*, more for state then for Christ; refusing to accept of him for her only covering, shelter and ornament, and going about to establish a righteousness of her own. Not having the Moon under her feet, but in her heart, loving the world, maintaining her greatness by carnall policie, and making prosperity a signe of the Church. Not being crowned with the twelve stars, but with the inventions and traditions of men, recommended by the Councell of *Trent*, as worthy to be received with the same affections and reverence, which are due to the Holy Scriptures. So as indeed the Moon is her crown, and the Stars her footstool.

*Non habent fulgentes stellas in capite, sed aureas bullas. Brightman. in loc. Concl. Trident. Sess. 4.*

4 Inferences from the severall perfections here ascribed to the woman.

Her being clothed with the Sun lets us see,

1 The All-sufficiencie of Christ. *Jacob* desired bread to eat and rayment to put on. Having food and rayment (sayth *Paul*) let us be therewith content. Now besides spirituall meat and drinke which Christ affords us, *John 6. 55. my flesh is meat indeed, and my*

*Gen. 28. 19.*

*1 Tim. 6. 8.*

*bloud*

bloud is drinke indeed, he himself becomes apparel to us, Gal. 3. 27. *As many of you as have been baptized into Christ, have put on Christ.*

Rom. 13. ult.  
*Recens Christi  
 sanguis tunc in  
 cordibus homi-  
 num fervebat;  
 bodie in nostris  
 cordibus anti-  
 quatus deser-  
 buit, & gelatus  
 est, Hieron.*

2 The true fountain of all that wisdom, zeal, and grace which appears in the conversation of true Saints. They are clothed with Christ, as with the Sun, and he it is that communicates to them light of wisdom, heat of zeal, and influence of grace. Such as have really put on him, *make not provision for the flesh* (as others do) *to fulfill the lusts thereof*: although but too many, while they professe a being clothed with the Sun, give just occasion to renew a sad complaint made by one of the Fathers, *viz. That the blood of Christ when newly shed, did as it were boyle in his converts hearts, whereas now 'tis almost frozen in ours.* So much doe wee come short of the first love of those Primitive times.

Her having the Moon under her feet, shewes us how very ill it becomes the genuine issue of this woman to love the world; *the friendship whereof is enmity with God*, Jam. 4. 4. *Mundus in maligno posuit*, 1 John 5. 19. next after Satan, this present evill world is the great Malignant. Looke as the Moon, when she is at the full, is then in most direct opposition to the Sun; so 'tis the temper of the world to be most opposite to, and rebellious against Christ, when it receives the most light of prosperity from him, and is fullest of the blessings of his goodnesse. *Jesurus waxed fat and kicked: then he forsooke God which made him; & lightly esteemed the rock of his salvation.* Deut. 32. 15. *I spake to thee in thy prosperity, but thou saidst I will not heare, Jer. 32. 21. why should Christians then be friends to that world, which is such*

an enemy both to their salvation, and to their Sa-

Her being crowned with twelve Stars may serve  
 To beget in us honourable thoughts of the Mi-  
 nisters calling. How mean soever their persons be,  
 yet are they Stars, and that in the right hand of Christ,  
 Revel. 1. 20. an expression that argues affection to  
 them (as when Jacob called the son whom he meant  
 to love for his dying mothers sake, by the name of  
 Benjamin, or the son of his right hand) nor only so; but  
 care of them according to that, Psal. 17. 7. Shew thy  
 marvellous loving kindnesse, O thou that savest by thy  
 right hand: and that Psal. 80. 17. Let thy hand be upon  
 the man of thy right hand, upon the son of man whom thou  
 makest strong for thy selfe. I know there are many  
 shining stars (as Iuac calls the false teachers of that  
 age in the 13<sup>th</sup>. verse of his Epistle; men that made  
 a shew; but had no substance of truth in them:  
 and are therefore in that and the foregoing verse  
 compared to clouds but without water, to trees but  
 without fruit, and to stars but without light. I am  
 far from taking upon me to plead for any such; but  
 fear not to profess my selfe an advocate for all those,  
 that are godly, gifted, and faithfull in the work of  
 their ministry throughout the Land: the rather, be-  
 cause there was never more, never so much contesting  
 against their Office as now. But who are they that  
 thinke themselves able to wrest from Christ, that  
 which he holds in his right hand, and do not rather  
 fear lest he stretch out this hand of his, to the crush-  
 ing of all those, that go about to crush his stars? God-  
 ly Ministers when they are slighted and injured most,  
 may comfort themselves, by considering that it is

Gen. 35. 28.

the

— שִׁיבֹנִי

the fate of stars to appear much lesse to the eyes of men, then indeed they are: and that they, who during life are as Stars in Christs right hand, favoured and protected by him, shall after death be as stars at his right hand, glorified with him, according to that Dan. 12. 3. *They that be wise (or they that be teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* There will soon be an end of their labours and sufferings, but none of their glory.

2 To put us all upon prizing Apostolicall doctrine as the Crown of our Church and Nation. Let Italy boast of her rich Copes, stately Altars, curious Images (which are so far from adorning a Church, that they doe indeed defile it) the Crown and glory of England is, that she hath maintained the truth of Christ, and enjoyed the light of the twelve Sermons deposited in this blessed booke. Did I only say she hath maintained the truth of Christ may I not venture to assert that shee doth maintain it? If not, the next assertion must be that of the *Lamentations*, Chap. 5. 16, *The crown is fallen from our heads, we mourn.* But I hope better things of the Kingdom, and such as accompany Reformation, though I thus speake. Doubtlesse the *Confession of Faith*, lately presented to the Honourable Houses by the Assembly of Divines (who have therein expressed the sense of many millions beside themselves) will abundantly manifest to the world, that this crown is not wholly fallen from Englands head: yet I fear there is cause enough to acknowledge, that it doth not stand so fast on as heretofore, by reason of the many Opinions, whose whole main employment is to shake it. Verily who

loever



never bears a loyall heart to Jesus Christ, cannot  
grieve to see the jewels of that crown, which he  
provided for his Churches head, pawned and  
sold, and embezled as they are: to see not only Ar-  
minians, Libertines, and Socinians gratified in abun-  
dance of their principles; but even Mahumetans clo-  
sed with by some, in what they hold concerning the  
authority of Scripture, and concerning the deity of  
Jesus Christ, and of God the Holy Ghost. Yet not-  
withstanding, would we all in the strength of Christ,  
set our selves for time to come, to buy the truth (which  
none should sell) and, when truth hath been sold by  
others to redeem it; I doubt not but within a while  
that would become applyable to England, which the  
Prophet speaks of Zion, Isa. 62.3. *Thou shalt also be  
a crown of glory in the hand of the Lord, and a royall  
diadem in the hand of thy God.*

Proverb 23.23

3 Inferences from the order of these perpe-  
tions.

1 That men will never contemne the world till  
they have learned to put on Christ. The woman is  
first clothed with the Sun, then gets the Moon un-  
der her feet, not till then. The world tastes bitter to  
a soule that hath got the relish of Christ, and is ami-  
able only to such as know him not. The stars that  
shine with some lustre all the night, when the sun ri-  
seth in the morning hide their heads and appear not,  
being so out-shined, as to be obscured by that more  
glorious light. Such are all worldly excellencies to  
a soule wherein Christ is risen. A man can then flight  
the things, for which he formerly valued himselfe.  
To *Zachew* gold is not the same thing after conver-  
sion and before it. Now he makes restitution, and  
cares

*Cui incipit  
Christus dulces-  
cere ei necesse  
est amarefcere  
mundum. Bern.*

cares not how little hee leave himselfe, so he be left by Christ.

2 That men will never prize the Gospel as a Crown, till they have learned to contemne the world. The Moons being under the womans feet, goes before her having a crown of twelve stars upon her head. Those in the parable who had no mind to come to the marriage supper, but desired to be excused, fetch all their excuses from worldly affairs. That in Psal. 119. 36. *Incline my heart unto thy Testimonies, and not to covetousnesse*, implies that an heart inclined to covetousnesse will never give the Oracles of God their due esteem. Luther, who gloried in nothing more then the Gospel of Christ, and ventured all for it, is reported to have protest that he was never so much as tempted by Satan to that sin. The Pope tryed to win him by money (which it seems was more then the Devill had done) but upon tryall made, the answer which his agents returned was *That the German beast cared not for gold.*

Luke 14. 13,  
19, 20.

*Germana hec  
bestia non curat  
aurum.*

Hitherto of the first Verse. Come we now to that other part of the description, which concerns the Churches weake and perillous condition, laid down in the second.

*And shee being with child, cryed travelling in birth, and pained to be delivered*

Where there is a kinde of gradation, the first whereof will help to bound, and likewise to methodize our discourse, after this manner. Shee is with childe, her being with childe introduceth a travell; that travailing is attended with pains, those pains force her to cry.

1 The woman was with childe. This Apoc-  
lypse,

being the last peece of Scripture, hath a retro-  
spect to the former canoniz'd books, well nigh in all  
the passages of it. Most of the phrases in this chapter  
are to be allusions, either to the story of *Israel*, as  
related by *Moses*, or of *Christ* as reported by the  
Evangelists. For example, the womans crying may  
be made back to the dolefull cry of *Israel* in *Egypt*, by  
reason of bondage; her flying into the desert and  
hungerishment there; to the wilderness into which  
*Israel* was led, and where Manna was sent them from  
heaven to feed upon. Her being delivered of a man-  
childe, to the Virgin *Mary*'s bringing forth of *Christ*,  
being watched by a Dragon ready to devour her  
childe, to *Herods* lying in wait to murder *Christ*,  
the child being caught up to God and his Throne, to  
our Saviours Ascension; and sitting at the right hand  
of the Majesty on high. In conformity to which  
actions it may be said, that as the Virgin *Mary* con-  
ceived *Christ*, when she had been over-shadowed  
with the Holy Ghost, so when the Spirit came down  
at Pentecost upon the Apostles, the Primitive  
Church fell with childe. The words are by *γαστήρα*,  
having in her wombe. Never was the Church more  
pregnant, for shee then had in her wombe all those  
converts that were brought forth to God in the seve-  
ral Nations of the world, by the ministry of the first  
Evangelicall teachers, and of their immediate suc-  
cellours.

This being with child brought her in time unto  
her travell, which consisted partly in the pious en-  
deavours of zealous Christians to bring in others to  
*Christ*, (it being a principle with such, that he walkes  
unconquerably to his new-birth, who doth not desire

*Nascitur indig-  
ne per quem non  
nascitur alter.*

*Maiore sollicitudine me par-  
turiēbat spiri-  
tu, quam carne  
pepererat. Aug.  
Confess. l. 5. c. 9*

and labour to see others new-borne) whence it is  
Augustin commends his mother Monica for  
her selfe to more trouble in being instrument  
his regeneration, then shee had been at in bearing  
him forth into the world: partly and especially  
the great and uncessant labours of her Apostles  
Evangelists, & other Officers, to disperse the Gospel  
throughout the world for its conversion to the faith  
and making good of that prophesie, Isa. 54. 1. *Sing  
barren, thou that dost not bear, break forth into singing,  
and cry aloud: than thou that didst not travell with child,  
for more are the children of the desolate, than the  
children of the married wife, sayeth the Lord.*  
As also of that, Isa. 65. 8. *Who hath heard such  
thing? who hath seen such things? shall the earth  
made tabring forth in one day, or shall a nation be born  
at once? for as soon as Zion travelled shee brought  
forth her child.* Yee have to this purpose a most  
emphaticall speech of Paul, Gal. 4. 19. *My little chil-  
dren of whom I travell in birth again, untill Christ be  
formed in you.*

3 Her travell was accompanied with sorrows,  
which were increased by the opposition shee met  
withall from two sorts of men, Persecutors and  
reticks. That which arose from the one sort was  
more violent, that which came from the other more  
fraudulent, but both exceeding dolorous. The former  
had more of the Lyon in it, that terme Scripture putteth  
upon Tyrants, Jer. 4. 7. *The Lyon is come up from his  
thicket, and the destroyer of the Gentiles is on his way.*  
The latter more of the Fox, which is the name given  
to seducers, Cant. 2. 15. *Take us the Foxes.* Satan  
the one shewed himselfe a Dragon, and a Serpent

the other. Lion and Fox, Dragon and Serpent,  
 conspire to enlarge the Churches sorrows.

Being thus in paine thee could not hold from  
 going out, *softly* *sublime*.

1. To God in her prayers. As *Acts* 4. from  
 the 14<sup>th</sup> Verse to the 31. *They lift up their voyce to  
 with one accord, and said, Lord, thou art God, &c.  
 truth against thy holy child Jesus whom thou hast  
 crucified, both Herod and Pontius Pilate, which the  
 Gentiles and the people of Israel were gathered toge-  
 ther. And now, Lord, behold their threatnings, &c.*

2. To men in her Apologies. Those of *Paul*  
 in the *Acts* of the Apostles, those of *Iustin Martyr*,  
*Cassian* and others afterwards, what were they else  
 but the cries of this woman, travelling in birth, and  
 ready to be delivered? This may suffice for a brieft  
 collection of the words.

The way to improve them in this Auditory will  
 be to accommodate these materials to the State of  
 things among ourselves.

After some overtures of a *Match* in the Reign of  
 King *Henry the Eighth*, the Reformed Church  
 in this Kingdome was solemnly married to Jesus  
 Christ, when the Scepter was swayed by *Edward*  
*Sixth*, that godly young Prince (as became the  
 bridegrooms friend) rejoycing greatly because of  
 the bridegrooms voice. The famous nine and thirty  
 articles of her *Confession* then framed, were an evi-  
 dent signe of her being with child, and that a thorow  
 conception was then conceived, though but concei-  
 ved. Many and fore were the breeding fits she con-

*Applicat.*

sisted with in *Lucene Mary's* days, and such gave occasion to fear that she would have miscarried. But God sent her safe from heaven under the succeeding Princes: in which condition she went on a long while, drawing still neerer and neerer her time. Six yeeres agoe, after this Parliament had sat, while it was generally believed that shee was *safe into her travell*. And, in the midst of all those sorrows which have befallen *England* since, her friends encouraged themselves with this hope, that the quicker and sharper her pains grew, the liker shee was to be speedily delivered of that man-child, which was by them so greedily expected. But, behold, as if these had been but fore-runners of her labour, or bearing-throws, she continues still in pain: in so much as they now begin to think shee has not gone her full time, and earnestly to desire shee may, because they feare nothing more than an abortive Reformation.

However, evident it is, not only that her pains are multiplied, but that they are caused, partly by the malignity of her enemies, who have embroyled her in a bloody Civill War, and thereby given her occasion to breath out the Prophets complaine, *Jer. 4. 19, 20. My bowels, my bowels, I am pained at my very heart; my heart makes a noyse in mee, I cannot hold my peace, because thou hast heard. O my soul, the sound of the trumpet, the alarm of War. Destruction upon destruction is cryed, for the whole land is spoyled.* Partly from the animosities and disagreement of her members, then which nothing is more dolorous to her spirits. Let mee tell you how a great Scholar once profest himselfe affected with the like time.



I know not (saith he) what pleasure other men may take in this, but I am extreemly troubled at it; because there is such contention and siding, such wrangling and jangling on every side. For my part I had rather be a seller of herbs and roots, or

a man of the meanest profession under heaven, enjoying Christian tranquillity, and Gospel-simplicity, then a Divine of greatest note and reputation deeply engaged in such divisions.

Our Churches condition being such as hath been described, or rather such as no description of mine can possibly reach the perplexity of; who can think it strange, if (besides her crying to God, as in *Jf. 26.*

*Like as a woman with child that draweth neere the time of her delivery is in pain, and cryeth out in her pangs, so have wee been in thy sight, o Lord. We have brought forth this child, we have bin in pain, we have as it were brought forth winde: And to men, as in Lament. 1. 12.*

*Is nothing to you, all ye that passe by? behold and see, there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger)*

make her speeciall addresses to you, Honourable Ministers, whom God hath now called to the *Midwifes office*? No loving neighbour but would rise at midnight to help a poore woman in travell: No tender Christian but would put on bowels of mercy towards a Church in such a case. O what care! what bowels! what help is expected from you, who above all men are bound with all your might and skill to promote the birth of *such a child*, as may cause the woman to forget all her sorrows! Would

*Quam alii aspiciat hoc seculum nescio, mihi certe magnopere displicet, sic percuti partium studia, &c. malim ergo vel otiosum esse, tranquillitate Christiana fruens, ac Spiritus Evangelistici simplicitate gaudens, quam terque quaterque maximus theologus huiusmodi dissidiis involutus. Erasmus in Epist. praefat. libro cui titulus Rationis verae Theologiae.*

Would you obstericate, as ye ought I know you would, yet think it not presumption in me, in pursuance of the allegory which my Text putteth upon, I take liberty to suggest three or foure things by way of humble advice, before I conclude.

I Imitate *Tamars* midwife, *Genes.* 38. The Story is this from Verse 27. to the end of the Chapter. It came to passe in the time of her travell, that behold twins were in her wombe. And it came to passe when she travailed, that the one put out his hand, and the midwife tooke and bound upon his hand a scarlet thrid, saying, This came out first. And it came to passe as he drew out his hand, that behold his brother came out, and shee said, How hast thou broken forth? this breach be upon thee: therefore his name was called *Pharez*. And afterwards came out his brother that had the scarlet thrid about his hand, and his name was called *Zarah*. The different judgements of Professours throughout the Land, shew that our Church hath twins in her wombe: So much of *Truth* as hath been already owned by Parliament, *Zarah*-like hath put forth the hand; None can but say, *This came out first*, for you have marked it with the scarlet thrid of a civill Sanction. Yet is there a *Pharez*, a Division or Separation (as the word properly signifies) whose breakings out are notoriously known; as also his challeng of *primogeniture*. We hopes are that *Zarah* will in due time be fully born notwithstanding this interposition: and that you will say to the party that separates in Doctrinal principles (for of them it is I now speake) by maintaining opinions that are destructive, and prey upon the tall spirits of Religion, as the midwife then did to *Pharez*, Upon thee be this breach and not upon me.

May it never come to be upon you, may you never be partakers of other mens sins in so high a degree. Hitherto the damnable heresies and daring impieties, which have been vented every where, may be thought to stand on the private account of such as vent them: But if *representative England* (which God forbid) should espouse their crimes, by over-much connivence at them, the guilt would then become National, and too heave for us to bear.

The *Apostate Julian*, who made it his business to destroy the Christian Religion, betooke himselfe to the use of two principall means, the one whereof was obstructing the wayes of liberall education, by pulling down Schools of learning, that Christians being kept in ignorance might sooner be cheated

with such, and lesse able to resist the Heathens subtilty: The other, indulgence to all kinde of Sects and heresies, in hope by countenancing them to create such a distraction amongst Christians, as should bring speedy destruction, not only upon the Orthodox party, but upon the very profession of Christianity.

a Ne Christianorum pueri Graecis disciplinis imbuerentur, aut Poetas Scriptorumq; eorum legerent, aut Scholas publicas frequentant lege cavit. Ne lingua eorum, inquit, acumme perpolitus, facile disputationibus nostris resistere, & sacra quidem sua ad discendum & amplificandum, religionem autem nostram facile perfolvere queant. Nicephorus l. 10. cap. 25. Vide etiam Sozom. lib. 5. c. 17.

b Dissidentes Christianorum antistites cum plebe discissa in palatium intromissos monebat, ut, civilibus discordiis consopitis, quisque nullo vetante religioni suae serviret intrepidus. Quod agebat idcirco abstinebat, ut dissensiones augente licentia, non timeret unquam illam plebem: nullas infestas hominibus bestias, ut *quidam* feroces plerique Christianorum, experius. Ammianus Marcellinus l. 22. non procul ab initio.

I am fully assured that you abhor nothing more than the end at which *Julian* ayimed, and therefore doubt not but the God of all wisdom and grace, will receive in you an abhorrence of the means which he used. As yee desire to have Religion flourish amongst

2 Kings 1. 19,  
20, 21.

Revel. 2. 3, 6.

mong us, give encouragement to learning, and continue nursing fathers to the nurseries of it. If we consider the pleasantness of situation, the want of naught and the ground barren, in either or both our Universities (as of old at *Fericho*, where there was a Schoole of the Prophets) make speedy provision of fitting salt; let it be cast into the Spring that the waters may be healed. And as ye desire to answer the expectation of Christendom, yea, of Christ, and to fulfill the vows of God that are upon you, speedily raise up some bank against the inundation of blasphemies and heresies, which are like to overflow. The Angel of the Church of *Ephesus* is twice commended for his patience, yet noted withall for his not being able to bear such as were evill; and particularly, for his hating the deeds of the *Nicolaitans*, who were a pack of lascivious Hereticks: Patience selfe cannot bear with such.

But there is not the same spirit in all that differ from truth; neither is every parcell of truth of the same importance. There may be some godly and peaceable persons; who yet cannot thoroughly do with every thing, which you perhaps may see a necessity of establishing, my next word of advice is the toward such you would.

2 Doe as the *Egyptian* midwives did, *Exod. 1.* Spare them for they are *Hebrew* children, and for as belong to the *Israel of God*, though *Jacob* their fathers have their haltings. This with me is a maxime, Every one that is truly conscientious will so really tender the publike peace of that Church and State wherein he lives, as he desires to have the private peace of his conscience tendered by that Church and State. Now unto such

are indeed so qualified, although they may perhaps have gathered some peccant humours, there should be plentifully physick given. Lenitives may serve the turn, seeing there is a divine nature in them, which will not only preserve them from all mortall diseases, but work out those slight distempers by degrees. I often think of that prayer, *Rom. 15. 5, 6. Now* desired of patience and consolation, *grant you to be like-minded one towards another according to Christ Jesus: that ye may with one minde and one mouth glorify God, even the Father of our Lord Jesus Christ.* Why the God of all patience? Surely to imply, that unless God be pleased to beget mutuall patience, and forbearance of one another in some things, Christians will never be like minded one towards another according to Christ Jesus; neither will our heavenly Father ever be glorified by all his own children, with one minde and one mouth, according to their duty. In an Army, where the severall Regiments are distinguished by severall colours, yet all under command of one Generall, and engaged in one common cause, if the souldiers by reason of some diversity in their colours, should mistake one another for foes, and accordingly charge every one upon those of the Regiment next adjoyning; how inevitable would the ruine of such an host of men be? The Church of Christ is an Army with Banners, there alwayes hath been, and will alwayes be some variety of opinion even among the good Souldiers of Jesus Christ: But so long as they are all obedient to the known commands of the Captain Generall of their salvation (as the Scripture says Christ) this variety should not engage them in the destruction of one another, lest thereby the Army of the living God come to be destroyed, and

Cantic. 6. 4.

τὸν ἀρχηγόν  
τῆς σωτηρίας  
Heb. 2. 10.

preyed upon by the common enemy.

3. Encourage the woman in her travell, as Rachel midwife once did; *Gen 35. 16, 17. Rachel travailed, and she had hard labour, and it came to passe when she was in hard labour, that the midwife sayd unto her, feare not, thou shalt have this son also.* Shee had born Joseph before, now the midwife puts her in hope of Benjamin. We have already through the unspeakable blessing of God upon your Counsels and Forces, obtained deliverance from a mighty adverse power, that would have ruined us. Reformation is that which we are now groaning for: what satisfaction would it give you to heare you saying to England, *Fear not, thou shalt have this son also?* The Church (as I intimated before) is sayd to travell in the labour of those, her agents, who are called to employments of the greatest moment and difficulty, such are Magistrates, Ministers, Souldiers, and to the first of these sorts it belongs to encourage the other two. *Hezekiah* was a great reformer, and it may be observed, that there is mention twice made of his speaking comfortably to certain persons; *2 Chron. 30. 22. Hezekiah spake comfortably to all the Levites that taught the good knowledge of the Lord.* And again, *Chap. 32. 6. He set Captaine of War over the people, and gathered them together, and spake comfortably to them.* If our faithfull and valiant Souldiers have not received due encouragement, let them have it, I beseech you, to the full: and let mee have leave to speake a few words in behalfe of our godly Ministers, whose assistance (how uselesse soever it may be accounted in other affairs) cannot be spared in Ecclesiasticall Reformations. *Israell* was not brought out of *Egypt*, but by the concurrence of



*Moses & Aaron*; nor the second Temple built, but by joynt  
labours of *Zerubbabel and Jeshnah*. It hath bin formerly  
said by one out of this Pulpit, that you have nothing at  
all to doe in reforming the Church; by another, that none  
but you have to doe in the government of it. I fear not to  
call both these extremes, and beg your attention to those  
that take the middle way; whose unanimous voyce to the  
Parliament of England, concerning extirpation of Heresies,  
and removall of abuses out of the Church, is that of *She-*  
*chaniah to Ezra, Arise, for THIS MATTER* E 12104;  
*BELONGS TO THEE*, we also will be with thee:  
be of good courage and doe it. We live in an age wherein  
so many that doe evill with both hands earnestly, as the  
Prophet speaks, *Micah 7. 3*. There is therefore need that  
both our hands should be employed in doing good. Now  
the two hands of a Christian Kingdom are the Magistracy  
and Ministry thereof. The businesse of Reformation calls  
for both. As we commonly use our hands for the washing  
and cleansing of each other. So if the Minister be extrava-  
gant, the Magistrate may correct him; then the right hand  
walleth the left: If the Magistrate doe amisse, the Minister  
may admonish him; then the left hand clenseth the right.  
But he that makes use of one hand to cut off the other  
with, destroys his body: such would our condition be, if  
either Ministers should suffer the Magistracy to be cryed  
down; or Magistrates permit the Ministry to be debased.  
Scripture and experience bid us hope, that *Amalek* shall  
be soyled, and *Israel* prevail, when faith in Christ, and  
a stout heart shall support both these hands, as *Aaron* and  
his did those of *Moses* upon the mount.

Lastly, for a conclusion of all, let the prayer of faith be  
of greatest activity when the woman is found to be in  
most extremity. Time was when things were at such a  
pass even with *Jerusalem* in a day of trouble, rebuke and

blasphemy, that the children were come to the birth, but  
 was no strength to bring forth, *Isa. 37. 3*. The case may  
 hapbe ours at present, though I will not say it is.  
 I am, the wisest course we can possibly take, is to follow  
*zekiabs* good example; who, upon that sad occasion  
 not only pray himselfe, *vers. 15*. but send to *Isaiah*,  
 ring him to lift up a Prayer for the remnant that was  
*vers. 4*. Verily, Honourable and beloved, there is as  
 need of fasting and prayer at this day, as ever there  
 since our troubles began. But the assembling of our  
 from moneth to moneth will be in vain, unlesse that  
 is tendred to God be the fasting of sincerity and pure  
 faith. If while we fast our lusts be surfeited; and un-  
 outcry our devotion, we must expect to have it much  
 er yet ere the childe be borne. Wherefore to add strength  
 to our faith, and alacritie to our prayers, let us seeke  
 those interrogations, which have the force of a promise  
 them, *Isa. 65. 9*. Shall I bring to the birth, and not  
 bring forth; sayth the Lord? I that cause to bring  
 shall I. What the wombe sayth thy God? For my part  
 consider that Temple-worke hath been alwayes ac-  
 plished not by might or by power, but by the spirit of God  
 and call to minde how many mountains are already  
 plains before his *Zerubbabels*. I am filled with hope  
 you the Worthies of our *Israel*, whose souls have  
 led all this while to bring forth a Reformation, for  
 day see the travell of your souls, & be fully satisfied  
 as *Jesus Christ* would not save his people by halfe  
 leave the worke of purchasing redemption for them  
 had brought it to a Consummation, so he will not  
 his Church by halves, but carry on the blessed wo-  
 Reformation till, not we only but, all they thro-  
 the world, whose expectations are fastned upon it,  
 cause to rejoyce and say, *It is finished.*

Zech. 4.  
 6, 7.

F I N